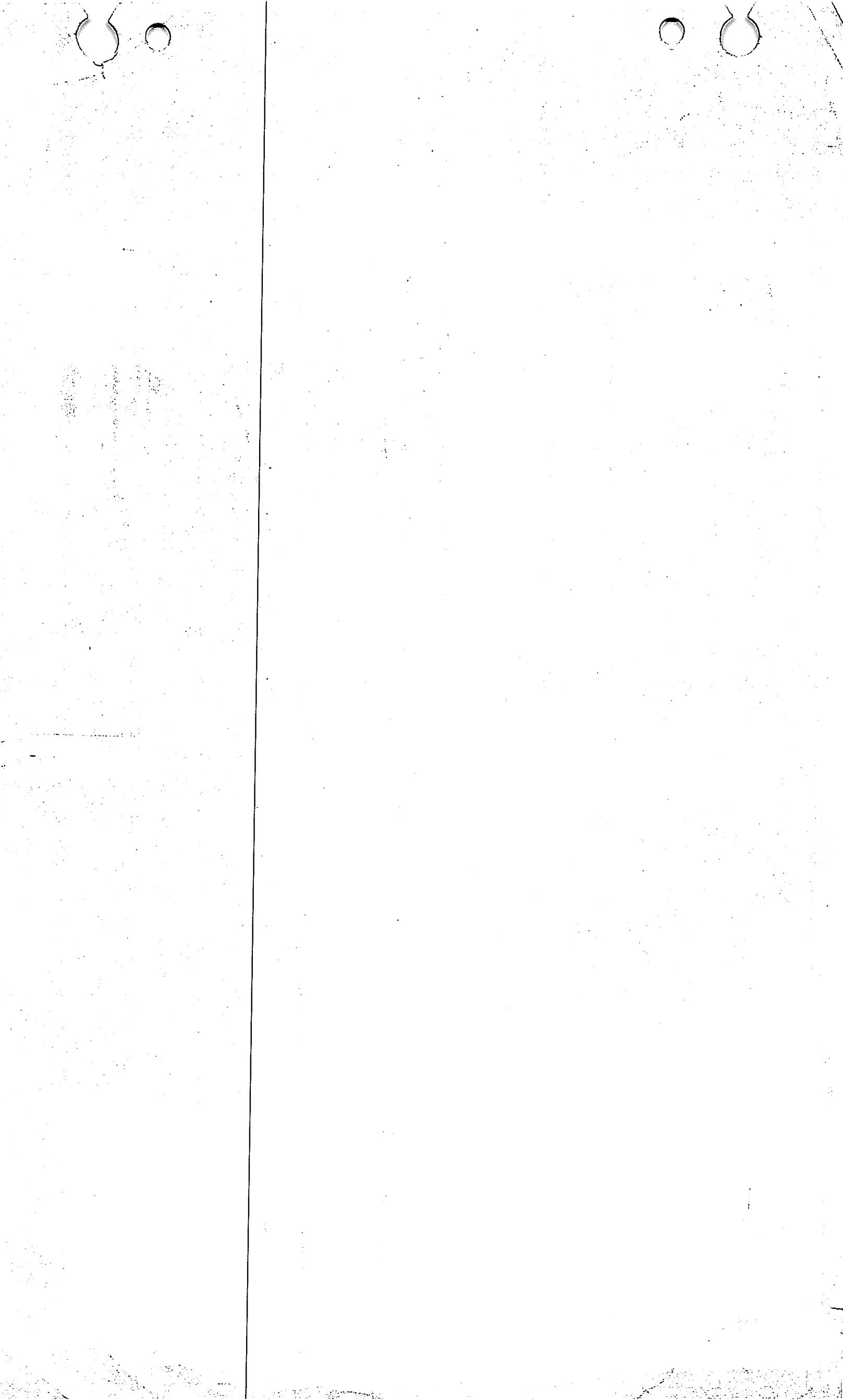


JOSEPH STACY MURDOCK  
Born June 26, 1822, Hamilton, N. Y. Came  
to Utah in September, 1847. Bishop in  
Wasatch Stake 1861. Indian War Veteran.

**MURDOCK, JOSEPH STACY** (son of Joseph Murdock and Sally Bonny Stacy of Hamilton, Madison county, N. Y.). Born June 26, 1822, Hamilton, N. Y. Came to Utah Sept. 1847.  
Married Eunice Sweet June 26, 1842, at Albany, N. Y. (daughter of William and Hanna Sweet of Augusta, N. Y.) She was born Oct. 27, 1818. Family home, Salt Lake City. Married Eliza Clark June 2, 1852, Salt Lake City (daughter of Thomas and Charlotte Clark of Grantsville, pioneers - 1850, Orson Pratt company). She was born May 17, 1830. Their children: Sarah Ann, m. Robert Lindsay; John, m. Mary Gallagher; m. Emily A. Bond; Joseph, m. Margaret Duke; Rocksin, m. Isaac Nathaniel Brown; Charles, m. William Wright; George Calvin, m. Louisa Bagley; Esther Melissa, m. George Lindsay.  
Married Jane Sharp June 11, 1854, Salt Lake City (daughter of Nathaniel and Cecilia Sharp of Clackmannan, Scotland, pioneers 1850). She was born April 13, 1836. Their children: David N. Murdock, m. Margaret S. Todd; Nymphas, m. Willard Milton, m. Christine Watson; William Henry, m. Melissa Baum; Cecilia, d. child; Stanley Gibson, m. Annette Solon; Margaret Ellen, m. George F. Murray; Sarah Jane, m. Owen Hilton; Royal Stacy, m. Margaret Molton; m. Nellie Duncan. Family home Heber, Utah.  
Married Elizabeth Hunter June 11, 1854, Salt Lake City (daughter of Robert and Agnes Hunter of Clackmannan, Scotland). She was born April 17, 1839. Their children: Johnathan R., m. Hulda Mary Elm; Alvy M., m. Josephine Nichol; Parley A., m. Lucy R. Hunley; James S., m. Dora Nichol; Alphonso B., m. Phoebe Lee; Annie E., m. Leonard Coleman; Nelson, m. Levina Averette; Clara, m. Alfred Kicheus; Joseph G. and Erastus, both died young; Andrew, m. Jane Horner. Family home Heber City, Utah.  
Married Perrette (Piede Indian) June 26, 1859, Salt Lake City. She was born 1842. Their children: Benjamin, d. infant; Betsy, m. Thomas Blackey; Alvy, d. June 1911; Edward T., m. Jenta Murdock; Franklin Judson, m. Stella McNaughton.  
Missionary to Carson valley and to the Muddy in Nevada; bishop in Wasatch stake 1861. Member of legislature, Veteran Indian war. Died Feb. 4, 1899, Heber City. /05/

## PIONEERS AND PROM



## WHAT'S IN A NAME . . .



CHIEF TABBY

peace if we would kill a man in Sanpete County named Sloan. Of course, we could not agree to this, and after more talk, Tabby agreed to take the cattle and make peace as far as he was concerned.

"That evening it was my turn to stand guard and the Indians began to shout and yell as they stood around their campfire, and they all seemed to be very much excited. I reported to Captain Wall that they surely intended to kill us. When Tabby heard the noise he went to their campfire and said 'What's the matter with you Indians? You know I have made peace with the Mormons. Stop your shouting.'

"Tabby told us in going home to keep right in the wagon road and go as quickly as possible as he was afraid his Indians might shoot us as he could hardly restrain them."

When Captain Wall and his company returned home after 12 days, they found an alarmed and anxious community. Because of the long absence a search party had been organized and was ready to leave. Their anxiety had been heightened when one of the company's horses returned to Heber with a bullet wound, and they supposed that the owner, John Acomb, had either been killed or wounded.

However, the wounded horse was easily explained when Captain Wall reported that on the way to the Indian reservation they had stopped in Strawberry Valley to prepare a meal. They had tied their horses to trees and left the saddles on them, and their guns tied to the saddles. One horse tried to roll over and the gun on its saddle discharged, killing one horse and wounding John Acomb's horse so that it couldn't be used. The wounded horse was turned loose, and in a few days wandered into Heber to cause wonderment and alarm among the people.

Captain Wall's efforts with Chief Tabby appeased the Indians in Provo Valley to a great extent, though some raiding still existed. Men were not allowed to go into the canyons to work without being in a company of at least 10, one of whom was placed on guard. Drums were used to signal.

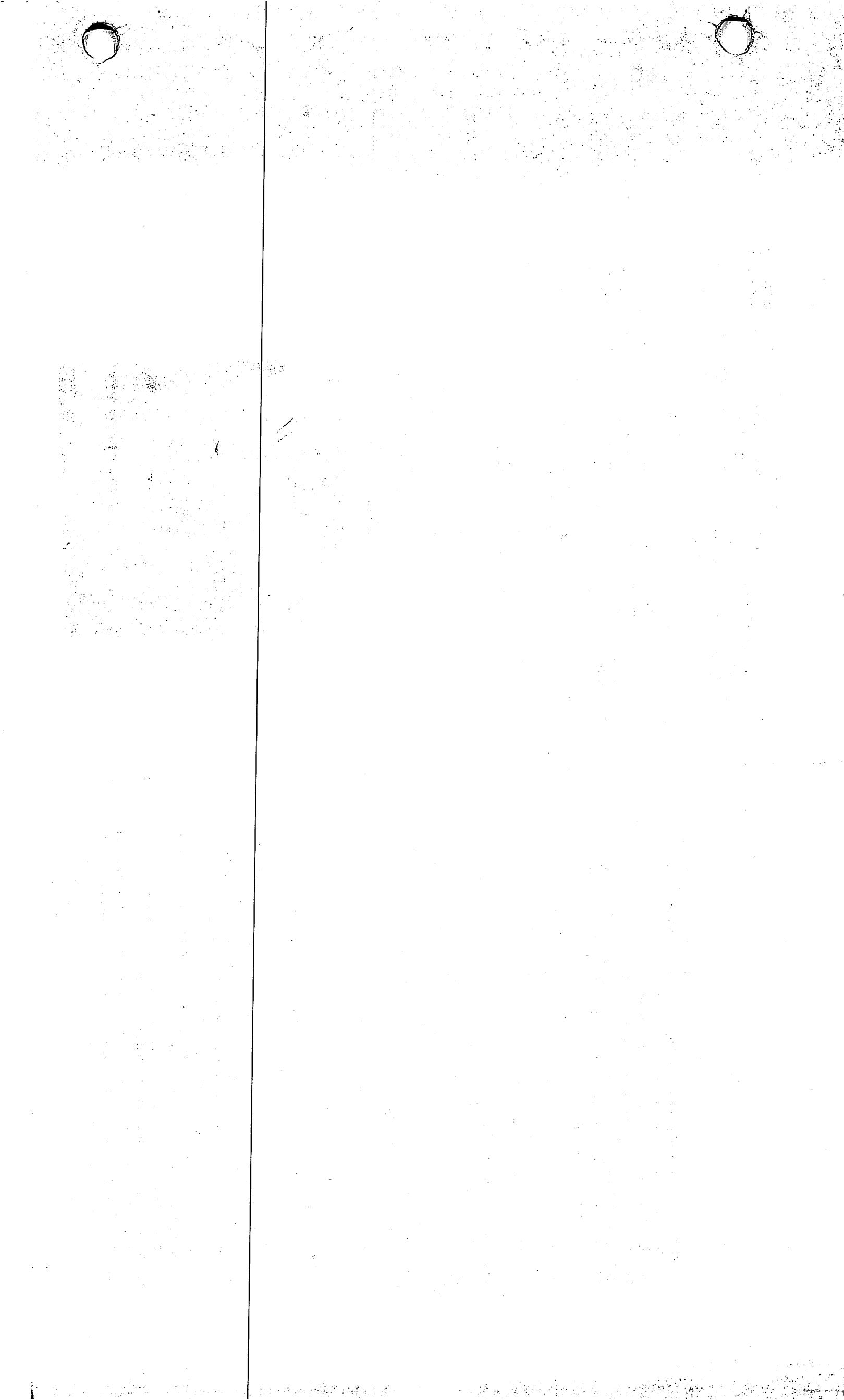
Bishop Joseph S. Murdock also aided greatly in keeping peace in Wasatch County. He had reared an Indian girl and subsequently married her, and because of this was favorably known among the Indians. He exerted much influence to stop the Indians from stealing and killing.

In 1867 Bishop Murdock invited Chief Tabby and some of the lesser chiefs to Heber, along with their squaws and papooses. An ox was killed and a big feast prepared in a specially built bowery. All the Indians seemed to enjoy the feast and went back to the reservation carrying a part of the beef, along with flour, bacon and other good things. This event is credited with creating much good will, for few raids were made after that in Wasatch County. However, the war continued strong in other parts of the state until 1868 when peace was achieved. At least 70 white persons lost their lives in the fighting, and countless numbers of Indians also died.

With a peace pact agreed upon, some settlers from outlying communities began to return to their former homes. However, many had become established in Heber City and decided to stay on, adding their strength to the county's largest community.

By 1868 the city was well on its way to solidarity. The Church was continuing to give the strength that it had brought to the community since the beginning; business and industry were beginning to flourish; education had been making new strides in the East and West schools; civil government was becoming separated from Church leadership, and cultural events were playing a leading role in the lives of the people.

These significant areas of achievement in Heber City will be traced in the five following chapters.





CHIEF TABBY

peace if we would kill a man in Sanpete County named Sloan. Of course, we could not agree to this, and after more talk, Tabby agreed to take the cattle and make peace as far as he was concerned.

"That evening it was my turn to stand guard and the Indians began to shout and yell as they stood around their campfire, and they all seemed to be very much excited. I reported to Captain Wall that they surely intended to kill us. When Tabby heard the noise he went to their campfire and said 'What's the matter with you Indians? You know I have made peace with the Mormons. Stop your shouting.'

"Tabby told us in going home to keep right in the wagon road and go as quickly as possible as he was afraid his Indians might shoot us as he could hardly restrain them."

When Captain Wall and his company returned home after 12 days, they found an alarmed and anxious community. Because of the long absence a search party had been organized and was ready to leave. Their anxiety had been heightened when one of the company's horses returned to Heber with a bullet wound, and they supposed that the owner, John Acomb, had either been killed or wounded.

However, the wounded horse was easily explained when Captain Wall reported that on the way to the Indian reservation they had stopped in Strawberry Valley to prepare a meal. They had tied their horses to trees and left the saddles on them, and their guns tied to the saddles. One horse tried to roll over and the gun on its saddle discharged, killing one horse and wounding John Acomb's horse so that it couldn't be used. The wounded horse was turned loose, and in a few days wandered into Heber to cause wonderment and alarm among the people.

Captain Wall's efforts with Chief Tabby appeased the Indians in Provo Valley to a great extent, though some raiding still existed. Men were not allowed to go into the canyons to work without being in a company of at least 10, one of whom was placed on guard. Drums were used to signal.

Bishop Joseph S. Murdock also aided greatly in keeping peace in Wasatch County. He had reared an Indian girl and subsequently married her, and because of this was favorably known among the Indians. He exerted much influence to stop the Indians from stealing and killing.

In 1867 Bishop Murdock invited Chief Tabby and some of the lesser chiefs to Heber, along with their squaws and papooses. An ox was killed and a big feast prepared in a specially built bowery. All the Indians seemed to enjoy the feast and went back to the reservation carrying a part of the beef, along with flour, bacon and other good things. This event is credited with creating much good will, for few raids were made after that in Wasatch County. However, the war continued strong in other parts of the state until 1868 when peace was achieved. At least 70 white persons lost their lives in the fighting, and countless numbers of Indians also died.

With a peace pact agreed upon, some settlers from outlying communities began to return to their former homes. However, many had become established in Heber City and decided to stay on, adding their strength to the county's largest community.

By 1868 the city was well on its way to solidarity. The Church was continuing to give the strength that it had brought to the community since the beginning; business and industry were beginning to flourish; education had been making new strides in the East and West schools; civil government was becoming separated from Church leadership, and cultural events were playing a leading role in the lives of the people.

These significant areas of achievement in Heber City will be traced in the five following chapters.

